Lutheran Herald

SEPTEMBER 4, 1956

VOLUME XL . . . NUMBER 36

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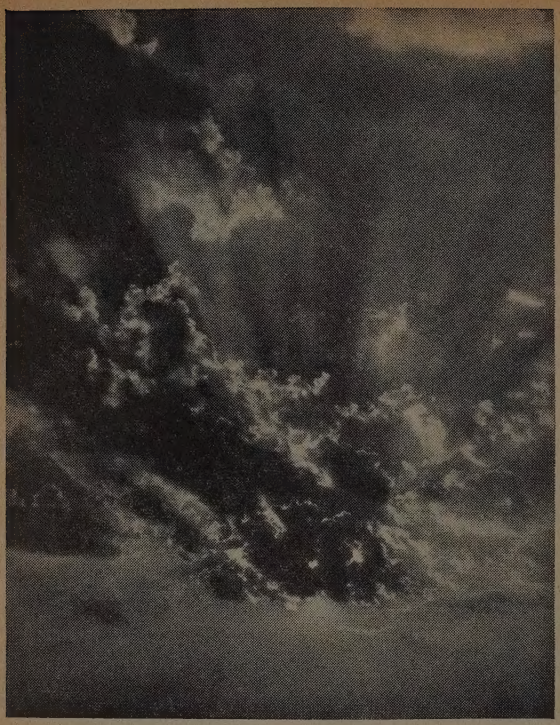

RNS Photo

The Light

Grace Noll Crowell

Once in an old-time garden of the world
It happened thus: "'Twas darkest, deepest night.
There was no ray of sun, no star, no moon,
To give the darkness light.
Then suddenly — a sunburst, and the dawn!
Brighter than any brightness anywhere.
Quick lightning ran its vivid forked way —
And the Christ was there:
A light for all the earth, that burns undimmed,
A light for men throughout Eternity.
Glory and praise and honor to the One
Who holds for you and me
A clear illumination that our feet
Need never falter on our upward climb.
The Christ is risen! Shout the word abroad
That throughout time
Men struggling blindly in their own dark night
May see and follow that high lifted light.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edi**

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Berlin Letter

Dear Friends:

From 7,000 feet up, under a clear blue heaven, with a few dignified, decorative white clouds scudding majestically between, the face of Germany was today the picture of peace. The big silver DC-6 mounted skyward from Stuttgart's Echterdingen airport, circled the dark green forested hills of Wuerttemberg, and moved northeastward over Franken's curving patchwork strips of green and yellow and brown. Red-roofed villages, sewn loosely together by meandering strands of brown roadways, slipped swiftly away. Wuerzburg disappeared under the wing, and presently, nestling serenely on top of its wooded mountain peak, the Wartburg. A few moments later the great silver stripe of the Elbe came sweeping out of the mist, cutting across the colorful patterned plains of Saxony, bearing its loaded barges and tugs toward Magdeburg, and if it could, toward Hamburg and the North Sea. The skies clouded a little, as with startling suddenness we slanted in toward the sprawling pattern of Berlin, dusted its rooftops and settled down for the always thrilling landing on the mid-city runways of Tempelhof Airport.

ot only was this one of the most beautiful Berlin ghts I have made, but it was also the last one for me time to come. We had scarcely reached the house fore the packing crates were being delivered, signaling the seriousness of our intentions to leave Berlin July 10th. Three years of service with the Lutheran orld Federation in Germany are at an end, and on ptember 1st I begin my new duties as professor of story at Augustana College in Sioux Falls, South akota. Frederick Otto, of Fremont, Ohio, pastor of e United Lutheran Church in America, arrives shortly to become the new representative of Lutheran World Service in Berlin.

I shall not attempt to sum up fully the impressions of three years in the short paragraphs of a final Berlin letter. No one can deny the achievements of the burgeoning West German economy during the past half-decade. The new steel, glass, and stone facades of Frankfurt, Hannover, Stuttgart, and Duesseldorf literally gleam and glisten. Streets and autobahns are crowded with whizzing Mercedes and Volkswagens. Mines and factories and offices have absorbed practically all the

Lutheran Herald

VOLUME XL . . . NUMBER 36

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employable persons among the ten million refugees who have swelled West Germany's population since 1945, and who are still coming at the rate of 800 per day.

Brilliant as are these outward successes, they do not conceal the deeper inner weakness of West Germany's preoccupation with physical things, while spiritual sensitivity lags. Even the church is not free from this tendency, though its leadership is battling manfully against it, employing such new tools as the Evangelical Academies, the Kirchentag, and organized programs of stewardship and parish evangelism. Tragically, the church has as yet found no particularly successful approach to the younger generation, much of which is still bogged down in the post-Nazi and post-war sloughs of disillusion, suspicion, and materialism. The daily addition of 400 young people under 25 years of age, who come out of East Germany in even greater need of spiritual sustenance than of jobs and housing, helps to raise youth in West Germany to the rank of Spiritual Problem Number One. The effectiveness of the Church in this area, as well as in its more general task of reaching modern man, will never be substantially increased until a revolution takes place in the theological training of its pastors. Such a tradition-shaking event seems at the present moment extremely unlikely.

One of the most encouraging developments within the German Church in the past years is the increasing interest and participation in inter-church and ecumenical programs. Within the family of Lutheran World Service, the German churches now stand second only to those of the United States in contributions to projects outside their own borders. Organized efforts are being made to bring the story of the Lutheran World Federation and its work into the individual parishes of the member churches in Germany.

In addition to this growing sense of responsibility for the world program of the Church, West German churches have also been steadily increasing their financial, material, and spiritual assistance to their brethren in the East. Despite the political division of Germany, the unity of the Church has been maintained, and this has been both a source of strength and a channel for assistance.

It is against this background that the extremely important Extraordinary Synod of the Evangelical Church in Germany, held the week of June 27th, is to be understood. Ever since 1953 the so-called New Course has been deteriorating, and tensions between church and state have been mounting. In January and February of this year, an open Kirchenkampf seemed imminent. To ease those tensions, the Church earnestly requested a general discussion with the Prime Minister of the German Democratic Republic, but was subjected inst to a lecture by the Minister of the Interior. As we stretched into months without an answer from the st there seemed no other alternative except to assem the entire Evangelical Church in Germany to spea clear word on the theme: "Room for the Gospel East and West."

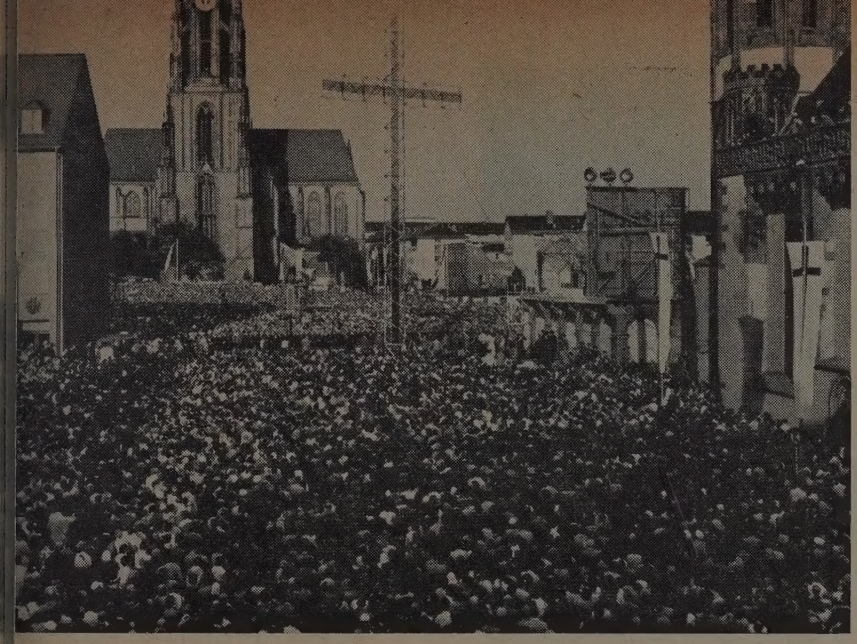
This has now been done. Delegates of the sy gathered on June 27th in East Berlin's big Marienkir listened to a moving sermon on the unity of the B of Christ by Professor Helmut Gollwitzer of Bo and then went to work on their main theme. F General Superintendent Guenter Jacob from Cottbu the East Zone, and quiet, studious Bishop Herm Dietzfelbinger of Bavaria delivered the keynote dresses, and left no doubt whatever of the Chur determination to fulfill its divine responsibility of claring the Gospel both in private and in public.

On the much disputed question of an official ple of loyalty by the Church to the East Zone state, Jacob made it clear that while the Church is scrip ally bound to recognize government as a safegu against public chaos, the state would await in vain special declaration from the Church which might soo the state's bad conscience. Moreover, the character the Gospel as "the good news of the incarnation, cifixion, and resurrection of Jesus Christ" would no permit its limitation, either as a "cult" or as a pu personal and private matter, separate from public sponsibility. In humility and in obedience to God, Church must regard the whole world as the work room, in which it must worship, witness, and serv

Both Superintendent Jacob and Bishop Krummac of Pomerania, who later participated in the open dis sion of the theme, spoke very clearly on the spe ways in which the East German government has stricted the "room for the Gospel." Special commit deliberated on these things, as well as on the gen questions of the unity of the church, the importa of political reunification for the life of the entire G man Church and nation, and the currently controver issue of compulsory military service.

The report of one of the committees, on the pres situation of the Evangelical Church in Germany, sented to the plenary session of the synod, is a do ment which Christians all over the world should st carefully. When we are tempted, even in church cir to think wishfully, St. Paul reminds us that we are contending against flesh and blood, but against p cipalities and powers and against spiritual wickedn in high places. There is ample evidence of this truth the relations of state and church in Eastern Germ today.

Sincerely yours,
RICHARD W. SOLBERG



Kirchentag 1956

300,000 Protestants streamed into Frankfurt-on-Main and gathered about this huge steel cross for sessions of the German Evangelical Church Day Congress. Theme of this year's observance was "Be Ye Reconciled with God."

The Drama of East and West

Dr. Solberg portrays so vividly in the preceding article, the hurch in Germany is faced with what Time Magazine calls "the uggle between the pain and glory of freedom under God and e numb death of tyranny under man."

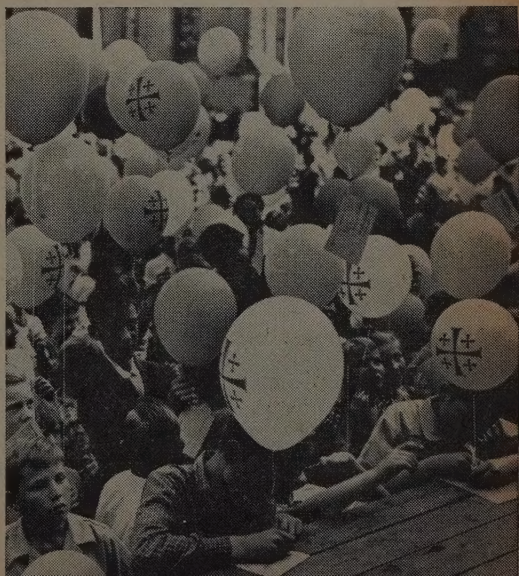
In a dramatic incident in Frankfurt, the scene of Kirchentag, a rkman suddenly shouted at Herr Otto Nuschke, deputy premier East Germany, "Help us, Brother Nuschke, so that we may speak ely in our churches!"

"At home we are not permitted to speak our opinions, but here want to tell representatives of our government who are present at East Germans have a quite different concept of free elections d democracy than those we are taught in the Soviet Zone."

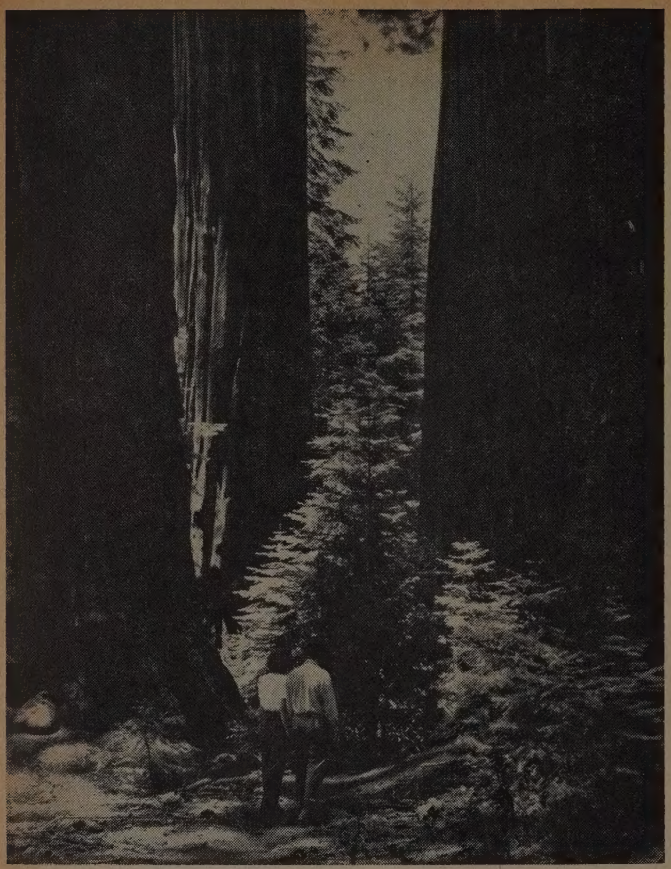
The 15,000 people participating in the workshop at which the cident took place applauded the workman's words. The discussion ader sought vainly to quiet them and curb the outbreak of political pression, but before calm was restored there were numerous cries "We ask to be allowed to say what burdens our hearts," apparntly coming from Soviet Zone participants in the conference. nother voice called out, "You have stabbed the church in the ck, Brother Nuschke. . . ."

Outside the hall, Herr Nuschke told newspapermen that he beved "one can approve of the East German government's policies, en as a Christian."

RNS Photo



At the huge youth rally which was a part of the Church Day Congress, children launched more than 3,000 toy balloons bearing the symbol of the German Evangelical Church. About 10,000 youths camped on the outskirts of Frankfurt for the five-day congress.



Woodland Retreat

Mrs. Casper Bren

"Into the woods my Master went—clean forspent, forspent." He was weary and tired, sore troubled and vexed with the pettiness and grossness of evil, the hurry and bustle of a people harried by the routine of daily struggle. Jesus realized the necessity of getting away by Himself. How fortunate when we too can find solace in the mountains and forests far removed from the centers of mechanized and commercialized activity. So leave your time saving gadgets (an ironic saving in order that one may sandwich more and more activity in a too busy life). Leave the automatic washer, dryer, dishwasher and all the rest. Follow a trail where you can't exceed or even approximate the speed limit.

Then see what happens. . . .

The place is almost as God made it. The narrow road winding round and back, high above the mountain lake, and the electric cable of the R.E.A. are the only evidence that man had found this place some 25 miles from another beautiful habitat now overrun with tourists, summer residents, garden clubs, toastmistress organi tions, summer estates, bars and Dairios.

This mountain lake and forest retreat is quietly pe ful and lovely. In spite of the fact that once again (a many years) I make acquaintance with a dish pan an

sh board. This is a day to pause in reflective wonder
he miracle of flora and fauna in a place untouched
the complexities of man's existence. I stoop to pick
d strawberries hidden under their red stained leaves.
gooseberry bush makes me yearn for a pie all tart
l juicy. (I am just too lazy to pick enough except
nibbling). My feet follow little meandering paths
ere huckleberries are ripening. I pick blue lupine and
glossy kinnikinic, and admire the false untouchable
uty of the flowering fire bush. The air "tastes" so
d and this aromatic fragrance of pine and fir was
er imprisoned in a cosmetic bottle. This is a day to
orb the beauty and munificence of God's bounty and
ealize anew the breath taking scope of His gifts and
ssings.

No foreign dissonance irritates our tired bodies and
yed nerves. The sounds of the woods make a perfect
nphony directed by the Creator Composer Himself.
e steady lap lap of the water against the shore, the
hammer knock of an ambitious woodpecker, the
et scurrying of the striped chipmunks and squirrels,
lonesome cry of the curlew and the melodic clamor
ther feathered folk. There are intervals of utter still-
s, so complete that one's thoughts seem too loud.
ldenly a boy's gleeful shout rockets through the
nce, just before his take-off from the diving board.
er there will be other sounds and smells. Fish frying
the heavy black "spider," coffee bubbling in a bat-
d pot, and the fragrance of baking biscuits floating
ough the open door of the log cabin.

e summer evening is long and with early supper over
re is time to go out in the boat once more. The
ermen never tire, their patience is unlimited and
ally fully rewarded. I am content to stay on the
re.

A great white jagged ribbon making a circle "around"
sun spreads slowly and finally disintegrates in the
vens. There is no trace of the jet miles high and
ay that spewed that foamy path. The sun lowers
wly—the horizon is a bit too close and my prairie
n nature would push the mountain aside. The last
ming ray is denied and a filmy haze descends over
sapphire lake. The colors change from beryl to
alt and glints of sun gold cut the surface. There
are silver flashes too as the frisky salmon feed and frolic.

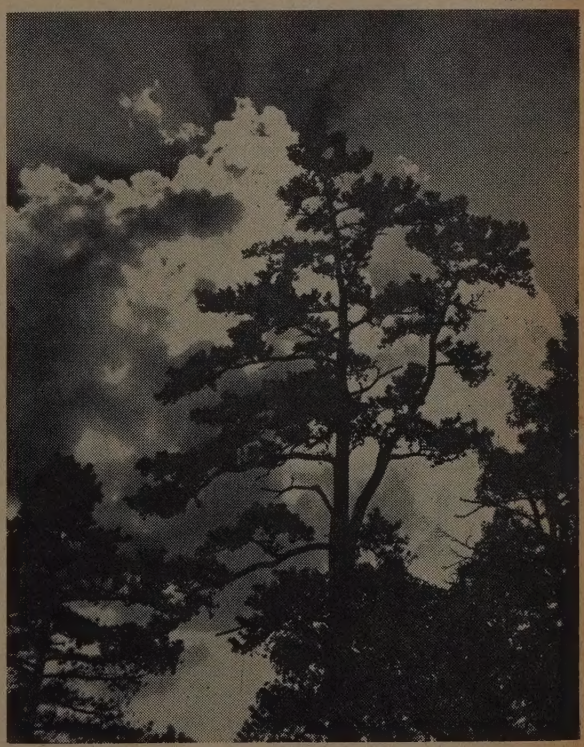
The day is gone and twilight leaves a strange white path on the water. The boat is a green speck in the middle; it scarcely moves, so absorbed are the men in their trolling. Oh, that we would have as much patience in living as we have in fishing.

The pace of mortals in this fast moving age is frantic and frenetic. We are like tops spinning faster and faster. We live under the pressures of an age where every activity propels us faster into an uncertain future that is soon swallowed up in a blurring past. It is like trying to count the telephone poles as they rush by the window of a fast moving train. Losing count and never catching up.

As Jesse Stewart says in his article "Earth Was Their Book": "There is a fundamental knowledge, a solidness and sureness of life one gets from living in close association with the earth. Earth is our basis for general knowledge. . . . We must get back to nature." I would add: There is more. First we must get back to God. How blessed it is to re-find Him in the solitude and peace of His mountains and lakes.

The fishermen are coming in. It looks like we will have fish for breakfast. Soon the stars will be out. The moon takes up her watch over Elk Mountain. Our Father will draw the curtains of night. We will say our prayers and sleep with His sheltering arms around about us.

RNS Photo



Oh, the little birds sang east, and the little
birds sang west,
And I smiled to think God's greatness flowed
around our incompleteness,—
Round our restlessness, his rest.

Elizabeth Barrett Browning

The Log

Mark Hopkins, great American educator of the nineteenth century, said that a good teacher at one end of a log and a good student at the other end would in effect be a good university.

Three things, therefore, make up a school—or a seminary: a teacher, a student and a *log*.

The log! Let us, for a moment, take a look at the log. It is obvious that no school can be good without good teachers and good students. But, how good does the log have to be?

If it rains or snows, there ought to be a roof over the log. And at night, there must be a light and a bed. Even good teachers and students must eat: there must therefore be a kitchen and tables. And if the teacher does not know everything, there must be books—the writings of other teachers.

So the log keeps growing—until it becomes class rooms, libraries, dormitories, offices. The log becomes the campus, with its varied equipment. To be sure, the campus is not the vital element of a great Seminary. Great teachers and consecrated students are the heart of the school.

This year, 1956, the congregations of the ELC are viding $1.5 million for the *log*. A whole new cam 37 acres and six buildings, have been added to former eight-acre campus. Our large, half-century dormitory has been completely refurbished. Crip heating and lighting systems have been replaced. D ings have been brought into good repair. Sidew parking, and roads have been restored.

Now the ELC can point with pride to its *log*.

But the log is not the School. Nor is it the so of our real pride—or gratitude. However crumblin sturdy the log, the Seminary's strength lies in able devoted teachers, in committed and industrious dents. The Lord cautioned His disciples that they c not point to the Kingdom and say "Lo, here! or there!" Nor can we identify the excellence of the S nary by pointing out new acres or new wallpaper.

The source of our deepest gratitude is that God provided our Church with competent and dev teachers, and that each year He crowds our classro with some of the finest young men of the age. To t men, the professors seek to convey the wonders God's Word, the mysteries of the Gospel. And e year out from the halls of the Seminary march t stalwart columns of men who are to be the past preachers, teachers, missionaries, and chaplains of Church.

These young men come to us each fall, largely f the splendid colleges of the Church. Most of them h been nurtured in Christian homes; some have, un God, recoiled from hostile and irreverent families i the light of God's mercy. Some, like Peter, have thriving businesses and professions, to become fis of men; these, many of them, have wives and child who join them in the adventure.

It is not the log, indeed, that halts us in wonder! I men—humble, strong, gentle, and earnest; yearni seeking, and hoping. These men whom the Lord called to come apart for the study of theology and wh you will call to become your pastor—these are the sou of our wonder and thanksgiving.

The Lord, through our congregations in 1956, is answ ing our prayers for an adequate log. Far more imp tant, however, is the glorious assurance that the L is answering the prayers of His people to send labo into His vineyard. Because He so wondrously is ansv ing this continuing prayer of His people we have happy privilege of supplying the *log*.

God bless you all as you come to the aid of y Seminary!

ALVIN N. ROGNESS, Presiden
Luther Theological Seminar

eeping the Church at Work

Every contribution from the congregations of The Evangelical Lutheran Church to the 1956 Budget is a means of keeping the Church at work. The relationship between our giving and the work which is done is very close indeed.

The second quarter report of income is always of special interest. It is the half-way mark in the Church's giving. This year we have received 43.1 per cent of the total by mid-year. One year ago 43.5 per cent had come in, while two years ago it was 44.8 per cent. Congregational treasurers and boards will do themselves and the Church a great service by remitting all available funds as soon as possible. At the half-way mark we should have had at least one half of the income for the year.

Included in this report is the status of the Luther Seminary Development Fund, which has been made the Advance Program of the 1956 Budget by the 1956 General Convention. We are still far short of our goal, for the amount called for is $1,500,000. All congregations have been asked by the General Convention to re-evaluate their plans and "raise their sights" for the Fund. Since Canada has its own seminary at Saskatoon, it has no report line for the Fund.

SECOND QUARTER REPORT

July 31, 1956

	ANNUAL BUDGET					LUTHER SEMINARY DEVELOPMENT FUND			
rict	Apportionment	Raised	Balance	% Raised	% Raised 1955	Goals	Raised	Balance	% Raised
tern	$1,050,000.00	434,926.71	615,073.29	41.4	42.6	282,018.55	92,168.86	189,849.69	32.7
thern Minn.	450,000.00	189,955.86	260,044.14	42.2	38.7	122,212.46	38,487.13	83,725.33	31.5
thern Minn.	950,000.00	418,951.95	531,048.05	44.1	43.3	257,400.03	94,268.37	163,131.66	36.6
th Central	450,000.00	191,591.70	258,408.30	42.6	47.2	113,847.41	34,675.95	79,171.46	30.5
th Dakota	406,000.00	171,101.42	234,898.58	42.1	44.5	99,248.16	38,532.17	60,715.99	38.8
rth Dakota	485,000.00	181,379.89	303,620.11	37.4	36.8	126,955.80	37,679.16	89,276.64	29.7
ky Mt. ...	165,000.00	76,873.60	88,126.40	46.6	46.1	51,320.15	19,692.60	31,627.55	38.4
ific	170,000.00	89,757.06	80,242.94	52.8	55.2	58,069.95	16,164.99	41,904.96	27.8
ifornia ...	100,000.00	64,192.34	35,807.66	64.2	56.1	42,363.00	16,802.09	25,560.91	39.7
nada	74,000.00	34,126.30	39,873.70	46.1	46.2	.....	70.00	70.00 Cr.	
District ..	.....	73.25	73.25 Cr.			.....	1,665.48	1,665.48 Cr.	
h. Students	.....	40.00	40.00 Cr.			.....	.....	.....	
	$4,300.000.00	1,852,970.08	2,447,029.92	43.1	43.5	1,153,435.51	390,206.80	763,228.71	33.8

New Action on Ordass

NLC News Bure

The Communist Party's downgrading of the late Marshall Stalin paved the way for the negotiations to restore full civil and clergy rights to Lutheran Bishop Lajos Ordass of Hungary. Representatives of the Lutheran World Federation "have now been able to bring these negotiations well on the way towards achieving their aims."

Bishop Ordass was sent to prison in 1948 for alleged currency offences and was later deprived of his episcopal office. He was released after nearly two years and has been held since then under house arrest.

It was recently made known that Bishop Ordass is to be "fully rehabilitated." Negotiations between leading personalities of the LWF and representatives of the Hungarian Government and of the Hungarian Lutheran Church were summarized by the LWF under the following four points:

1. The representatives of the LWF announced to the government officials and to representatives of the Lutheran Church of Hungary that the LWF would not be satisfied until Lajos Ordass is allowed to function as an active bishop.

2. The LWF notes and appreciates that a legal proc has been begun for the rehabilitation of Bishop Ord in the eyes of civil law, with every prospect of a fav able result. This would restore Bishop Ordass' reputat for integrity and would testify that he was innoc of the charges laid against him.

3. The LWF notes and appreciates that officials the Council for Church Affairs of the Hungarian G ernment are willing to consider the possibility t Bishop Ordass can at some future time function bishop. The expectation is that the decision of Church will be favorable and that after resigning imr diately following his reinstatement, Bishop Ordass v have the status of bishop in retirement, with the po bility of return to an active bishopric in the future.

4. The LWF expresses the view that if and wh Bishop Ordass is unable to become an active bishop, best employment would be as a professor of theolo If this were agreed to, he would then have the full ri to preach and teach.

A Modern Ambivalent Man

Harold B. Kildahl, Jr.

THE FIFTEENTH SUNDAY AFTER TRINITY

September 9, 1956

Text: Matthew 6:24-34

The words of the text must have been addressed to this generation, because they describe so very well the typical man of indecision with whom we are well acquainted. What kind of man is he?

He's a man who in all things tries to keep neutral, and it's a desperate struggle. He avoids committing himself to anyone or anything, and he refuses to let himself be caught writing anything lest it be brought up at some future day and thus work hardship on his new and different position (a position that changes from day to day).

He's a man who follows the wind as it blows—East, if the wind leads him there, West, it it be there. He is the kind of a fellow who sits quietly for a little while listening to the conversation of the group, and when he has decided the opinion of the group, joins in the expression of that opinion.

He's a man who shifts his weight from foot to foot, a man who desperately tries to go in two directions at one and the same time, a man who is never "pinned down" to anything, best described as a will-o'-the wisp.

He's a man who attends the worship services of church nearby, but on the next day joins with crowd downtown. He's a strange fellow, but not rea rare at all. On the contrary, he's quite common, for l the generation in which we live, inhabited by men indecision, he's everywhere present, delighting in non-committal and finding a certain small comfort his lack of decision. But there always comes a day, day when decision must be made. This is the pity of l

Jesus, our Lord, was describing indecision and a bivalence. He wanted no part of it. In fact, said I "It can't be done." And yet there are many who say can be done. Look—there is a man who is a Christi but he's out there with the rest, striving to add anot thousand to his bank account. Where is his faith? dollars? Or in the Lord? I offer you this suggestion, mine, but the Lord's—As a Christian man, let this the sign that is written over your life: "Seek first Kingdom of Heaven"—earnestly seek it, and to it ple your love and life and all. The promise of the Lord worthy—and it will be fulfilled in you. Either this true, or it isn't; but for me, I will accept it, adhere to follow it, and let it rule my mind and life, for ap from it I have nothing.

"Come down from your ivory tower" and quit indecision. Rather, "quit yourself like a man"—like man of God. Amen.

EDITORIALS

Washington Comment

e editor takes pride and pleasure in announcing the ition of a department to our pages, beginning with issue. At the time we write, it has not been named hough it will have to be before we go to press in a days). For the purpose of this announcement, we call it simply "Washington Comment." It may, in , be that that will be its permanent name.

or a long time we have been wanting a regular ure dealing with the life and thought, the doings the not-doings of our national capital, written by a petent Christian observer. The only material we e been receiving of this sort has not appealed to us, fly because it is more or less a rehash of a depart- nt which has already appeared in another magazine. he *Lutheran Standard* of the ALC has for years such a department, edited by Dr. Gerhard Lenski, a generation pastor of Grace Church (ALC) in the ion's capital. We had hoped to begin publishing his erial several years ago. Then Dr. Lenski became st professor of theology at Pacific Lutheran Seminary had to suspend preparation of his material. Now is back in Washington; his page has been appearing the *Lutheran Standard* for some months, following interruption.

Dr. Lenski has a perfectly free hand in preparing material. We do not know his political leanings, and do not care what they are. We are quite prepared discover that some of the things he writes will be trary to what the editor happens to think—and what ne of his readers think and feel. That does not matter the least. He will give his own views, as a Christian Lutheran observer, from a vantage point few of us occupy. And, having read his material for many rs, we are quite sure that he will never bore us!

We express our gratitude to Dr. Lenski for being lling to join our staff in this way. We look forward receiving his material and publishing it, probably ice monthly. We have the hope that our ELC folks ll thus become acquainted with another of the leading mbers and pastors of the American Lutheran Church ne of the Churches with which we, please God, will uniting in just a few short years.

Thanks must also go to the *Lutheran Standard* and editor, Dr. E. W. Schramm, for being willing to share r. Lenski with us. We like to look upon this as an- her token of our increasingly close degree of fellow- ip.

So, Dr. Lenski, welcome to the pages of LUTHERAN ERALD!

Convention Repercussions

Four communications appear in this issue which can be most accurately characterized as "Convention Repercussions." Two of them could possibly have been denied space because they are not germane. Pastor Hoifjeld voices his dissatisfaction with a good deal of what the General Convention did. Pastor Myrwang re-argues the World Council issue. Since there will not be another convention for two years, neither article is pertinent.

We are determined, nevertheless, to give the articles space for two reasons. It has been the policy of this paper for many years to give space to any and all opinions, unless there is a compelling reason why we cannot do so. We hesitate to deny the right of these men to speak, even though they are commenting on something which cannot be changed now.

In the second place, publishing these articles affords us an opportunity to say something which evidently needs to be said: *The Church has spoken.* A democratic Church can continue to exist only when its decisions are accepted by the losing minority as well as by the victorious majority. And we do call attention to the fact that in 1948 not a word appeared in these pages bemoaning the fate of the losing minority. Now that these two communications have appeared, we hope that it will not be necessary for us to use further space on this subject. The Church spoke as definitely in 1956 as it did in 1948. It behooves the minority to accept that decision in the same spirit as the minority did eight years ago.

The communications by Pastors Scarvie and Lono, on the other hand, are completely apropos, since they call in question the editor's decision to reprint Dr. Gill's article. We are also grateful to both men for calling our attention to an unintentional lapse and are glad also to make available to our readers their pointed comments on what Dr. Gill wrote.

Our lapse was, obviously, in not considering it necessary to comment editorially on the article. We reprinted it because we thought the Church had a right to know what estimate the managing editor of America's most influential religious journal put upon our convention. It did not occur to us that our lack of comment would appear to place our stamp of approval upon his remarks concerning the doctrine of the Word. It should hardly be necessary for us to state that we hold the view of our Church on this doctrine. Since it does seem necessary, let it be said here and now that we most emphatically do *not* concur in the *Christian Century's* theory of either the inspiration or authority of the Word of God.

Convention Repercussions

"UNIONISM IS STILL UNIONISM"

In the editorial, LUTHERAN HERALD, No. 30, page 761, July 24, unionism is discussed under the above heading. Reference is made to "The Galesburg Rule," "The Articles of Union, 1917," and "The Minneapolis Theses." Brief statements regarding the history and application of these documents are given. But, then comes the surprising statement: "The fact that the ELC has voted to join the WCC has not changed our historic stand on unionism one whit." Then the editor declares emphatically that the rules are binding now and in the future, and that "the fact of membership in the WCC makes no difference"—"any suggestion that membership in the WCC entitles a pastor or congregation to participate in unionistic practices is erroneous."

Dear Mr. Editor, how can this be? Are we to understand that from now on one rule applies for the ELC as a general organization, and another rule is for the congregations and the local pastors? It is true, the documents mentioned by the editor were adopted and made governing rules in our Church in the past. They were to be observed in the Church as such, by the pastors and the congregations, by the functionaries in the Church and by the Church as a synod. The rules were made on the basis of the clear teachings of the Bible, and in accordance with the confessional documents of the Lutheran Church. They were made, and made directives in the practical life of the Church in order as far as possible to escape and prevent the tragic and inescapable results of fellowship in worship and church work where there is disunity in faith. So far, neither our individual congregations nor the church in convention have changed or abrogated any of the rules in question.

However, the last church convention by majority vote decided that the ELC join the WCC.

It cannot be denied on basis of fact—the WCC is an organization that is, and must be based upon complete disregard of what is termed religious unionism, in line with the documents mentioned. Regardless of the confessional basis of any of the participating churches, holding membership, membership in the WCC is based upon, and requires, joint worship and joint activity. Any attempts to explain away those facts are "erroneous."

When the last convention by majority vote decided that the ELC join the WCC it followed by inescapable logic that the rules regarding unionism, as referred to, were henceforth to be disregarded, as far as the church organization was concerned. By that decision, the doors were flung wide open to all unionism that can and must be practiced, as a result of the new affiliation, and as absolute necessity in view of the nature and aims of the WCC, its basic declarations and its ambitious aims.

It follows by indisputable necessity, that the ELC as a general organization, cannot practice unionism, and at the same time tell the pastors and the congregations that *they* are bound by the rules. As long as the rules apply, they are to be observed by the president of the Church as an organization, and by the local pastor and congregation alike. The rules are intended for ALL, or they do not apply at all. It is still true that the ELC consists of local congregations which are the local manifestations of the Church of Christ. It is still true that the local pastor holds the hig office in the Church of Christ, according to the Wor God. The Synod is the congregations working and shipping together for the sake of convenience. If the sy ical convention by majority vote is led to adopt resolut that break rules and regulations that are in accordance the clear teachings of God's Word, then the conventio in error. That has happened in the history of the Ch more than once. The ELC cannot belong to the W without disregarding the rules about unionism. That been done. It follows, that the local congregation and local pastor are free to follow the same practices as Church at large has decided to follow, in view of the affiliation. By what right can the ELC as such enter an organization where unionism is the order of the inescapable, and then say to the local pastor and congr tion that they are bound by the rules? That is illog impossible and "erroneous." It has to be one thing or other. It has to be for ALL.

(The Rev.) J. H. MYRWAN
Silvana, Washington

HAS THE TIME OF PEACE COME?

The last word has not yet been said in matters which w up for discussion and decision at our last Convention. S seem to think that a majority vote is all that is needed unity and peace. If the nearly 700 who voted against WCC voted after much meditation, prayer and pers conviction, will they be satisfied and pacified simply bec of a majority vote? And, why were there at least registered voters present who refrained from voting that matter at all? If they had been entirely "sold" on WCC, would they have willingly sat back and mi voting? Well, I must confess I was one of those who not vote. Why not? Simply because I felt we needed m time still to think, meditate, and pray.

There were other matters decided or still pending the Union Committee that quite a number still pu over, and some are really unhappy in their present stat mind. The mixed apprehensions at times threaten to into confusions and frustrations. Let me just mentio few of them. Permit me to put them into questions:

1. Should we willfully harm our own cause and hur many feelings by choosing a name like "The Amer Lutheran Church" for the merging synod?
2. Did we really know what we were doing (althoug voted against) when we decided to charge tuition f our theological students that God has given us to s in His consecrated army? Didn't our good and g church fathers of yesteryear need that money even m than we do today? Do you know that we are abou lose the sight of the "cross" for the sign of the $?
3. Was it wise to decide that so many of the officers of new synod shall be elected for six years and then ha chance to be re-elected which will in practically all stances mean 12 years for a small group of men? I when will the other fine, well qualified and exce timber have a chance to serve?

idn't we climb out on the dangerous limb deciding to it our fine democratic form of government by adopting ch a narrow margin for our conventions, allowing only out 500 pastors out of perhaps 4-5,000 to come to nvention and vote, some never being given a chance attend a church convention with voting power? And at only such a small number of laymen too be given e delegate privilege, 500 out of 2-3 million souls?

hat really can be the purpose of Article VII, Section 7, A pastor who has reached the age of 65 may request e Church Council to be classified on the Clergy Roster Pastor Emeritus"?

hat else is this than a strong and unmanageable weapon potent ammunition for people who want to get rid of minister at the age of 65? What else will this Section 7 ut great harm to many good and faithful servants of ? And why should it be necessary when any minister may, if he chooses to do so, quit at 45, 55, or any time? Yes, even now we may seek to be "shelved" or me "Pastor Emeritus" at for instance 48 or 57 if we should choose to take this step, what could stop him, anly speaking? And is there not a strong tendency and ing urge right at present to rob a minister, as early ssible, from his inherent rights by his holy ordination reach the Gospel of Jesus Christ, by making him old at 48 or 50 and senile and useless at 65?

me and space forbids my going on. However, these not empty theories and vain "old women's babblings." are receiving in the mail plenty of proofs that our ls are not at rest after this great convention. We rienced much good and received a lot of help and ration at the 1956 Minneapolis Convention. But we many of us, that the time of settlement and peace is here yet, and that we like to carry the cause on to more plete and satisfactory settlement. It was a good begin- . Let us put the finishing touches upon the work, and t as the Lord wants it done, in unity, harmony, and e, and not only by creating "majorities."

(The Rev.) JOHANNES HOIFJELD
Orland, California

DR. GILL'S ARTICLE

n writing to comment on an article appearing in LU-RAN HERALD for August 14 by Dr. Theodore A. Gill reprinted from the *Christian Century*. I looked for any orial comment on the article, but found none, so it t be assumed that it is presented with editorial approval. article would not seem out of place in the *Christian tury*, because for that publication the ecumenical move- t—the effort to bring all churches together—is the only el, but to find it in LUTHERAN HERALD left me sick unhappy.

he fulsome praise of our president's performance in enting the case for joining the World Council of rches is in poor taste, to say the least. Some of his nds were unhappy and sorry for him for that perform- , judging it unworthy of the high office in which he been placed. The author's treatment of those in our rch who did not believe that joining the World Council a good thing is certainly not considerate or brotherly. speaking of a part of the president's presentation the nor says: "He waited to be challenged, and let the silence n that part of the opposition." In speaking of those pleaded for fellowship only on the basis of the Word of God the author refers twice with evident scorn to those who "say the right thing about the Bible." To this author it is not very important what a person says about the Bible, but it is strange to find him quoted with seeming approval in the pages of LUTHERAN HERALD. The very fact that this rather long article appears in our little LUTHERAN HERALD bothers me. Are we flattered that so much space is given to our convention in the great *Christian Century*? The approval of this liberal publication should rather cause us concern that we may be drifting from the "faith which was once for all delivered unto the saints" (Jude 3).

I am not writing out of any great disappointment in our convention's action. My conscience is not involved, only I cannot see any advantage to our Church's witness, but rather dangers. It is freely admitted by all that in the WCC we join hands with many who teach contrary to the saving faith as we know it and confess it. There is always danger in such association, because the Old Adam is on the other side. The true Gospel is an offense to human nature. The history of God's people teaches that God has always reckoned with that danger. He followed the principle of separation in developing "a people for his own possession." Abraham was separated from his people. The people of Israel were separated to become a peculiar people in Egypt and were developed into a nation while living separated in the wilderness. When they entered the Promised Land they were forbidden to fraternize, but commanded to destroy completely the native population that they be not corrupted. The same principle of separation is taught in the New Testament. "Come ye out from among them and be ye separate, saith the Lord" (II Cor. 6:17).

The first Lutherans that came to this country were not aware of the dangers involved and fraternized freely with the Reformed, and the true Gospel as confessed by the Lutheran Church was almost lost. Only a great effort under brilliant leadership stopped the trend.

The main argument for joining the WCC was that only by joining could the witness of our Church be heard widely in Christendom. There may be some merit in that argument, and our purpose then in joining is to let our witness be heard. It therefore becomes the heavy responsibility of those who represent our Church in the WCC to let our witness be heard whenever the truth is compromised in anything that issues from the World Council. If our witness is smothered and not heard where the voice of the Council is heard, then our Church will have suffered loss. The Church must therefore listen carefully for the witness of its representatives, and if it is not heard these must be held accountable. By all means let the witness of our Church be heard in the councils of world Christendom, but let us not forget that there will be terrific pressure brought to bear to stifle that witness for the sake of unity and harmony.

(The Rev.) MIKKEL LONO
Alpena, Michigan

A PROTEST

I am among the 685 delegates and pastors at our recent General Convention who voted against joining the World Council of Churches, but I was willing to go along with the decision of my Church, hoping that the voice of Lutheranism in the world would be heard that much more clearly with our witness added.

I also thought that the report of the convention made in our Church Organ was complete and sufficient. This was

a mistaken thought. Another report has now appeared, six weeks after the convention, a report lifted bodily from the *Christian Century* to appear in LUTHERAN HERALD. Against this I protest.

Those who read the *Christian Century* know that it is informative, stimulating—and sometimes irritating. It is also undoubtedly the most powerful and influential voice of Protestantism-in-general in our country. It consistently reflects a lack of confidence in the Bible as the inspired Word of God; an unwillingness to accept such fundamental doctrines as the virgin birth of Christ, the blood atonement, and the bodily resurrection. It is a major spokesman for extreme ecumenicity, making light of and deploring confessional differences, unsparing in its criticism of the Lutheran view of unionism, openly disgusted with the practice of close Communion.

Why should the terrifically slanted report of our convention by the editor of the *Christian Century* be printed without critical editorial comment in the HERALD, suggesting that his position is that of the ELC?

Why should the chief spokesman of the articulate resistance to the WCC, Pastor R. A. Ofstedal, be misquoted*, and, together with other speakers of the opposition, be pictured as one confused, wobbling "pathetically," swinging "wildly," reaching "frantically" for alternatives, when those who were at the convention know this to be a false picture and a caricature of what really transpired?

Why should any of our pastors be challenged, even castigated, for insisting that the Bible and the words of the Bible be recognized without reservations as the inspired Word of God, the norm of faith and action, by every individual, every Church, and not the least by a Council of Churches which presumes to be the voice of Protestant Christendom to our generation and age, which claims the name of Christian?

How can slurs against Scripture's inspiration pass unrebuked when the Constitution of our merging Churches states that it "accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed and inerrant Word of God, and submits to this as the only infallible authority in all matters of faith and life," and what is our witness in the WCC to be if not the Word of God, its inspiration, inerrancy, and supreme authority? Is a pastor to be ridiculed for asking that the churches with whom we enter into fellowship "say the right things about the Bible"?

Why should we give uncritical publicity to an article which in friendly condescension scoffs at our delegates and pastors, speaking of them as being controlled more by feeling than by thought, as "stubborn, Norwegian-American" nationalists, as "rural mid-westerners whose nostrils quiver (sic!) with every alarming whiff of international-

*Pastor Ofstedal never said nor implied that he was "not impressed with talk about Christ as the living Word."

He did not object to the WCC refusing "to act like a Church," but indicated that even as the Lutheran World Federation or the National Lutheran Council, which are not Churches, take issue with heresy, so the WCC, though not a Church, must by its very reason for existence find it a necessity to protest against heresy. Pastor Ofstedal never urged "looking into a group like Carl McIntire's International Council of Christian Churches for possible fellowship with Christians who say the right things about the Bible." He did speak of a distinguished Lutheran editor who posed a related question some years ago in his paper, the *Lutheran Standard:* "How about the evangelical parts of American Protestantism that fought a good fight against modernism in their bodies and need not return to the old position because they never left it? Maybe the future lies with that group as much as or more than with the Lutheran Church which has boasted of its orthodoxy and has in some respects denied the power thereof."

Incidentally, in all published articles and public speech, Pastor Ofstedal has consistently refrained from personalities, and should be entitled to the same consideration.

ism"? Or is this outburst to be construed as a clever which the ELC, "special and good just as itself," sh laugh off in unruffled good humor?

Why should we believe that our Lutheran witnes been ineffective or less effective through the centuri for the past 75 years because we have held aloof spiritual fellowship with errorists—a good Lutheran v —with those who "preach another Gospel"?

Why should not a derisive quotation of the Scrip statement, "Come ye apart and be ye separate," be rebu

Why should the traditional position in regard to u ism, so long held by the Lutheran Church, be found dated, un-workable and subject to re-interpretation fo sake of fraternization with the WCC, and a belated tentative approach to the problem of unionism appea the HERALD after our joining the WCC was a *fait accon*

In the "fast ride" which we of the ELC are now tak let us not only "hold on to our hats," but rather hold o our Scripture-grounded, time-tested Lutheran confess traditions, and principles, and not let go the banners flying with the inscriptions: "Gegraptai," "Verbum Manet In Aeternum," "Grace alone; faith alone; *the W alone.*"

I speak as a most miniature and puny Paul withstan and interrogating powerful and learned Peters, who deeply love and respect, many of whom surrounded sustained me in my recent personal tragedy with sympathy and Christian consolation.

I have become suddenly articulate not so much expe or demanding to be heard as in obedience to the urg inner compulsion, for there are times, it appears, w keeping silence has no promise that any stones will out in our stead.

(The Rev.) W. G. SCARV
Detroit, Michigan

Progress Report

LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.

August 13-17, 1956

Assurances	
To January 1	2,22
August 13-17	28
Total Assurances	10,47
Arrival of Refugees	
To January 1	6
August 13-17	53
Total Refugees Arrived	8,29

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SIXTEENTH SUNDAY AFTER TRINITY

Epistle: Ephesians 3:13-21

The Gospel: Luke 7:11-17

Monday, September 10

INNER STRENGTH

Read Ephesians 3:13-21

. That according to the riches of ory he may grant you to be strengthwith might through his Spirit in ner man.

he strength a Christian needs and has, draws upon the right source, is not e shield that gets holes punched in en it comes testing time. It is one stands up to the worst that life can

laboratories materials are tested for gth. They are abused to see how they will last; how long they can it. The strength that is given man gh the Spirit has been tested. It arm man against the wind and er of the fiercest storm.

is this just talk? Not according to postle. And not according to a whole who have depended upon the strong of the Lord. They know that it is strength that God offers. And to go thus readied is to meet life face ard.

ot alone, O God, but by Thy power, ould face life. Amen.

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Tuesday, September 11

NO PRIZES

Read Luke 17:7-10

"So you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty.'"

A young fellow who went to call on his uncle who was soon to die, said to him, "Well, Uncle, you have lived a good life. You have been a fine church man; you have been good to people; you have been good to your family. Surely heaven is waiting for you."

At this the dying man sat up in bed and protested this unChristian philosophy. To the alarm and education of the young man, he said, "My life has been nothing but failure. I have committed sin upon sin. I have made many mistakes. Heaven is not waiting for me because of what I have done; it is waiting for me only because I know that I am a sinner, I believe that Christ has died to pay for my sins, and I trust His righteousness to make me fit for God to see."

And he was right. There is no line up to get prizes in the Christian faith.

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Wednesday, September 12

NO HAND-ME-DOWN

Read Romans 9:6-13

For not all who are descended from Israel belong to Israel.

Who your father and mother were can make a difference in what sort of a person you may be. But then, again, it may not. It does not always work out that good parents raise good children. And it does not always prove out that bad parents produce bad children.

In Christianity it does help if the parents are Christian if the children are to grow up as such. Christian influence at home is important. God stresses the necessity of rearing children under the influence of the Word in the atmosphere of Christian example. But this will not in itself produce Christians. Christians are made by personal experience. In other words, it doesn't happen to me just because my mother was a Christian. It isn't a hand-me-down affair at all.

There are many who can be grateful for a favorable start in the right atmosphere. This can never be minimized. But to this must be added the entry of the Spirit in me.

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Thursday, September 13

THE ABSENT LORD

Read John 11:19-29

artha said to Jesus, "Lord, if you been here, my brother would not have "

o say that God is absent seems to be vil remark. But that is what Martha in effect. Her remark was a witness hat she believed was the power of Everything is different, it is better, n God is present.

e will have to agree that God is left of so many things. Whole lives are lived without Him. Of course, some le who are trying that, keep God in ve. They intend to get Him into the re after a while. Marriages are en- without God; business ventures are noted without God; little children raised" without God.

nd what is the result? Nothing but re, in truth. For there is no such g as making a go of it, no matter t it is, without God. Without Him an do nothing.

he "absent" God stands by. Call Him your life right now!

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Friday, September 14

LOVE OF LIFE

Read Philippians 1:20-26

For me to live is Christ, and to die is gain.

Well known is this "fix" in which Paul found himself. He did not know for sure whether he wanted to live or die. He was not in pain, he was not sick, he was not in some sort of trouble so that he wanted to run away from it. Neither was he being strange in his talk. He was so anxious to be with Christ, to enter into perfection, that he was at the point of falling out of love with the present life.

Still, he knew that it was good to be here, also. And this was true because of the many worthwhile things he could do for the Lord while he was still in the flesh. Paul apparently settled for that and continued happily working until God at length called him home.

It is normal to want to live, especially if we are young and if there is work for us to do. In the Christian sense, we are happy to live. We are invited to love life and to use it to the glory of Christ who gave to life real meaning.

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Saturday, September 15

THE DEAD RISE

Read John 11:38-45

When he had said this, he cried with a loud voice, "Lazarus, come out."

The big question, and the one that comes up in any serious discussion on religious matters has to do with death. What about these lives of ours, we ask. And what about death? Is it the end of all things, or is there something more?

It is on this point that religions stand or fall. Some of them stand on the wobbly legs of human guesswork; Christianity stands on the firm words of Christ. And here, in the instance of the raising of Lazarus, we have the last word on the power of Christ.

And this is impressive. "Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him."

Can we believe it? Yes, by the help of the Holy Spirit we can. We can take Christ at His word. "I am the resurrection and the life," He says. "He that believes in me shall never die." "Because I live, you shall live also." These are words to live by, forever.

Gerhard E. Lenski

Washington Comment

"Urbiculture"

Representative J. Arthur Younger of California has introduced a bill in Congress to establish a Department of Urbiculture. His purpose is to have our government create an agency which will care for our growing cities and their needs with something of the concern that the Department of Agriculture now cares for the farmer and the problems of rural life.

This proposal has much to recommend it. Revolutionary changes are taking place in practically all our American cities. Almost without exception these cities—even within their old limits—are increasing in population while an unprecedented growth is noted in suburban sections. The resulting problems—congestion, traffic tangles, slums, crime, racial tensions, inadequate school facilities and the like—are becoming more acute despite frantic efforts to solve them. Representative Younger is worried over the general apathy and inaction of the powers that be. He does not want to cut down on Federal subsidies for agriculture, but he does assert that it doesn't make sense for our government to have spent 15 billions since the war to help agriculture and then to have only a small trickle for slum clearance and for the needs of the cities.

Approaching this same problem from the angle of the Church is Secretary Walter Kloetzli, representing church urban planning as sponsored by the National Lutheran Council. Secretary Kloetzli's article, "Planning Tomorrow's Cities," in the August 1st issue of *The Christian Century,* should be required reading for all our Lutheran officials and especially for those responsible for Social Missions, Church Extension, Christian Higher Education and the most of these diversified programs projected by our church groups on a nation-wide scale. Already in a number of important population centers Secretary Kloetzli has dealt with church leaders and city planners in a most helpful way. More conferences of this sort are needed if the problems of the modern city are to be dealt with intelligently. Lutherans especially need guidance and encouragement, inclined as they often are to cultivate old sectional and synodical loyalties, meanwhile overlooking the newer and harder problems requiring their common, cooperative efforts.

Tomorrow and Its Needs

As Secretary Kloetzli points out, our national population is increasing rapidly. That says to the Church: "Get ready." At present we number 165 millions. By 1975 we will have increased to 228 millions. By the year 2,000 the number is expected to be 330 millions, twice that of today.

Practically all our cities are growing, growing faster by far than the churches. The rate of increase ranges from 4.1% in the northeast to 9.8% in the north central and to a high of more than 30% on the West Coast. The prediction is that Los Angeles will outstrip New York City in population before long. Minneapolis and Columbus are growing, but not nearly as fast as Seattle, San Francisco, and San Diego. Is the Church studying the situation, planning to meet it? Or is she allowing sectional and provincial interests to keep her from rendering service where it is most needed?

With all our fine effort to provide more and better housing, the slum problem continues to shame our nation. The 1950 census revealed 15 million sub-standard homes. At the present rate of construction the number of sub-standard homes is increasing faster than is their replacement by good homes. The prediction is that by 1970 the housing situation in the nation will be worse than it was in 1950. The Church preaches diligently against sin, crime, and juvenile delinquency, but if slums make for an increase of these evils just as filth creates disease, then should not the Church, through her experts and her leaders, also become more solicitous about the housing lem and try harder to work with who want to solve it?

Some of our churches have ad the problem by running away fr How often has this not been the that the church has deserted the neighborhood around it where i needed in order to claim a safe, fortable site in an aristocratic neig hood with other churches where i not needed. Secretary Kloetzli s directly to this point when he "Not only should church leaders s it that adequate provision is mad spiritual ministry in every comm —be it suburban or renewed inne —but they should also be spoke for adequate housing, schools, and recreation facilities."

Our New Highways

One of the most important mea approved by the recent Congress the Federal-Aid Highway and H way Revenue act, which has signed by the President and no comes a law. Under this act $50 b will be spent on the nation's highw

This highway construction pro will cover a period of several y five or more. All cities of 50,000 more will be linked by fine r Super highways will serve larger p lation areas. They will extend coast to coast, from border to bo through every State. Entering highway system, the tourist, the tr er, the traveler, will have 40,000 r of road before them. The money s by these improved roads, it is will ultimately pay for their cost. A half million workers wil the job, all of which will make plenty of employment, high wages general prosperity.

Yes, the Church has an interes this matter. Good roads make chu going easy and they should help forms of church-work. It has been recent experience to serve a churc miles away and to be on hand in for Sunday school without once b late. Nor did we break the speed to do it. So let our pastors give th for still better roads, meanwhile tending the coverage of their own ice and encouraging their people to let distance or weather keep t from God's house.

ere and There on the Christian Front

Edited by Raymond M. Olson

SEEKS TO STRENGTHEN RK OF ASIA AND ICA CHURCHES

eep concern for churches in Asia Africa marked the annual meet- of the Lutheran World Federa- s Commission on World Missions Hurdalsverk, Norway. Some 100 on board executives, field work- and leaders of young churches in y lands attended the sessions of ix member commission.

. F. A. Schiotz, chairman of the p, proposed that three of the six bers of the commission be natives sia or Africa, that future commis- meetings be alternated between in the western world and the Africa area, and that the com- on inaugurate scholarship grants he training of leaders from Asia Africa. He urged that strengthen- and stimulating the work of the ches in Asia and Africa be made fficial aim of the commission in of its present policy to "strength- nd stimulate the missionary activ- f the various Lutheran Churches all over the world." These pro- s will be discussed by the Com- on on World Missions at its meet- in the U. S. next year, prior to Third Assembly of the LWF at eapolis.

HERAN MISSIONARY DUE RELEASE

Rev. Paul J. Mackensen of Balti- , Md., a missionary of the United eran Church in America, is the prisoner scheduled for release by China, according to a Roman olic Bishop who arrived in Hong g from Shanghai in mid-August. news was given by the Most Rev. rose Pinger, a native of Lindsay, raska, who spent five years in ese Communist prisons. His re- left ten Americans still held in ghai. Since last October, he said, ad been living in a fairly comfort- house in Shanghai, the other oc- nts of which included the Lu- n pastor.

A member of the American Lutheran Church, Mr. Mackensen went to China in 1948 under the ULCA's Board of Foreign Missions. He was arrested on March 7, 1952, on charges of espionage and was sentenced to five years imprisonment.

LRS HAS BUSIEST WEEK

Lutheran Refugee Service had its busiest period of activity during the third week in August when its staff welcomed 532 refugees from Europe—426 arriving in one boatload and 106 in nine planes. The newcomers marked the largest group of LRS-assisted arrivals in any single week under the Refugee Relief Act. They brought to 8,274 the number of refugees who have entered the U. S. on job and housing assurances provided through the church bodies participating in the National Lutheran Council and through the Lutheran Church—Missouri Synod.

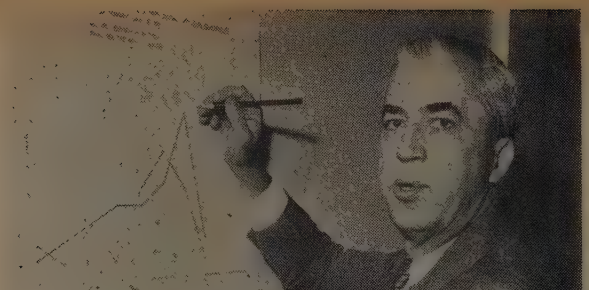
"We hope between 8,000 and 10,000 more will come," said Dr. Cordelia Cox, director of LRS, as she again voiced confidence that the agency will surpass its minimum goal of resettling 15,000 in America by the end of next April. Although no visas will be issued after Dec. 31, they will be good until April 30. Dr. Cox stressed that the "true test" of success for the Lutheran resettlement program "is not that people get to America, but what happens to them when they get here."

LWA AND LWR GIFTS PASS $100 MILLION MARK

Spiritual and material relief activities of Lutheran World Action and Lutheran World Relief passed the $100,000,000 mark early in August, it was announced by Dr. Paul C. Empie, executive director of the National Lutheran Council. The Council launched LWA in 1940 and LWR in 1946 in an effort to raise cash and goods to meet

RNS Photo

"JALOPY RAIDS" are being used by young people of the Evangelical United Brethren Church in an adventurous new approach to attract other youths to Christianity. The youths line up all old but safe autos (as shown in photo), deck them out with signs, and go calling on their fellow youth. They invite them to a fellowship meeting at a church. The 90 young people participating in the unusual project are carrying on similar missions in rural and urban communities across the nation. Most of them are college students and are paid expenses only. A typical "Youth Mission to Youth," as the campaign is called, lasts a week in each community.



RNS Photo

IDEAL MINISTER SOUGHT—Dr. Clifford E. Davis of Glenshaw, Pa., vocational counselor for the Board of Christian Education, Presbyterian Church in the USA, is playing an important role in the first scientific survey to determine what characteristics American congregations seek in the ideal minister. He will turn over to the group conducting the survey the results of some 15,000 intelligence, interest, and personality tests which he conducted in the past to learn the qualifications of young men wishing to become ministers. Dr. Davis, who is on the advisory board of the research group, is shown checking a score chart of seminary students on "social responsibility." The survey is sponsored by the National Council of Churches in conjunction with the Educational Testing Service, a research organization in Princeton, N. J.

emergency needs at home and abroad that grew out of World War II.

Dr. Empie pointed out that LWA funds and LWR goods have been distributed in more than a score of countries and said, "There is no doubt that this outpouring of love in the form of gifts had an important bearing upon the course of contemporary Lutheran Church history throughout the world."

He said further that "uncounted thousands of persons are living who otherwise would now be dead, and millions of souls have been given great spiritual assistance and inspiration." "But the by-product which is perhaps most significant insofar as the American Lutheran churches are concerned," he added, "is that in the process of helping others they learned to work together better and had their horizons broadened and their insights deepened. The whole Church on this continent was blessed immeasurably and the spiritual stimulation will continue to work for years to come."

AERIAL PHOTOGRAPHY LOCATES NEW CHURCH SITES

Two Presbyterian ministers of Indianapolis, Indiana have been flying over suburban Indianapolis rooftops taking aerial photographs in an effort to solve the increasingly difficult task of finding new church sites in large cities and their fringe areas. Their project has attracted the attention of the department of new church development of the Presbyterian (USA) Board of National Missions, New York, which has expressed interest in adapting the technique for use in other parts of the country.

The ministerial air-barnstorming was the idea of Dr. Roy E. Mueller, executive secretary of the Indiana Presbyterian Synod's mission committee. He had found that winding roads and dead-end streets common in new housing developments make it extremely difficult to reach and study prospective church sites. Realizing that aerial photographs would clearly show not only the street layouts but the concentration of housing and the available plots for church sites, Dr. Mueller suggested that air pictures be used.

MODERN PREACHING FAUL

Four Protestant clergymen of homa City have made a list of in modern day preaching which correcting. The Rev. J. Clyde W (Disciples), the Rev. J. C. (Baptist), Dr. McFarrin Stoew (odist) and Dr. C. Ralston Smith byterian) said that "strong, geous, determined Biblical preac is one of America's prime needs.

Among the faults they listed

1. Vague rambling in sermons no clear-cut point—often do please congregations instead lightening them.
2. Pretentious and highly colore livery, either with little or n feeling or with an ostent amount of it.
3. Increased cutting of sermon to "make it easy on the con tion."
4. "Toning down" of the s message to "please people" o God "flexible."
5. Timidity in stressing the demands of religion in action.

WORTHY OF NOTE . . .

Recommendations by the Na Council of Churches on 16 domestic and foreign issues were sented to the Democratic and R lican committees on platform an olutions. The recommendations contained in the texts of num official statements adopted by th tional Council and in a stat on "Christian Responsibility i 1956 Election" endorsed by the eral Board in June. . . . The A lian Capital Territory Advisory cil rejected a move to hold a re dum on the government's propo grant aid to church schools in berra, the national capital. A b the referendum was made afte government had announced it considering reimbursing churche interest paid on money borrow extend secondary school accom tions in the capital.

hools and Colleges

Edited by the Division of Higher Education

USTANA HOST TO LWF LOGICAL CONFERENCE

g the past summer, the National ran Council, in cooperation with ivision of Theological Study of utheran World Federation, spon- a series of Regional Theological rences.

West Central States Regional rence, held at Augustana Col- August 27-30, was designed to the states of that area.

r outstanding European theolo- addressed topics around the theme: "One Holy Catholic and olic Church." Speaking on "The ess of the Church" was Dr. , Professor of Old Testament tics at the University of Hel- Finland, since 1945.

e Unity of the Church" was the of Dr. Gerhard Gloege, former ssor of New Testament and h History at the Church Foreign ary, Illsenburg, Harz, Germany.

Sven Lerfeldt, pastor of the h of the Holy Ghost in Copen- , Denmark, delivered an address The Catholicity of the Church." a member of the LWF Danish nal Committee.

P. Echternach, vicar in Ham- Germany, and lecturer at the liche Hochschule (theological ary), spoke on "The Apostolicity Church."

SECOND THEOLOGICAL CONFERENCE HELD AT ST. OLAF

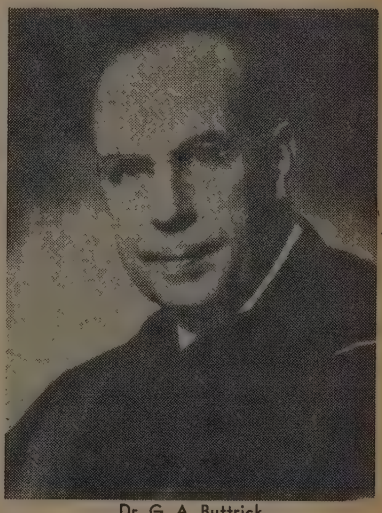
Clergymen from ten states and Canada assembled at St. Olaf College during the week of August 13 for the second annual Theological Conference. The lecture series included three prominent American theologians.

Dr. George A. Buttrick, currently professor of Christian Morals at Harvard University and university pastor at Harvard, addressed the group on the theme, "The Present Preaching of the Gospel." English-born and educated, he is recognized as one of the foremost contemporary American preachers.

Dr. Otto A. Piper, a Princeton Theological Seminary professor, addresssed the clergymen on the subject, "The Theology of Jesus' Parables." Born in Germany, Dr. Piper studied theology at several European universities, coming to America when he was forced to flee from Hitlerism in the World War II era.

Dr. George Aus, professor of theology at Luther Theological Seminary in St. Paul, completed the conference lecture list with a series of addresses, "Studies in Ephesians." Dr. Aus is an active member of the Evangelism Committee of the ELC and heads the Board of Trustees of the Minneapolis Lutheran Bible Institute.

Dr. Otto Piper



Dr. G. A. Buttrick

Dr. George Aus

AINTON TO GIVE OPENING LECTURE AT LUTHER COLLEGE

subjects for the first Martin Lu- Lecture Series, September 30 gh October 3 at Luther College, been announced by the mem- of the Religion Department.

Roland H. Bainton, Yale Uni- y, will give the opening lecture, er on Birds, Dogs, and Babies," mber 30. His other topics will uther's Use of Direct Discourses" "A Report on the Aarhus Con- ce." The three lectures are a part e general theme, "Luther's Sim- aith."

uther's Early Exegesis" will be presented in three lectures by Dr. Warren A. Quanbeck, professor at Luther Theological Seminary. His discourses will be "Experience Transforms Exegesis," "Finding a New Method," and "The Authority and Power of the Word of God."

Dr. E. Gordon Rupp's theme will be "Luther and the Floodgates of Protestantism." The topics will be "Luther and Karlstadt," "Luther and Muntzer," and "Luther and Zwingli." Dr. Rupp is professor at Cambridge University, England.

Within the E.L.C.

LUVERNE CHURCH DEDICATED—This edifice, erected by Grace Congre Luverne, Minn., was dedicated July 22 by Dr. E. C. Reinertson, president of the S Minnesota District. Built at a cost of $275,000, the nave seats 700. The educatior has 26 classrooms, chapel, and offices. Building material is Mankato stone. The gation's membership has increased from 600 to more than 900 souls the past five Pastor of Grace Church is the Rev. Selmer T. Nelson.

PERSONS

The Rev. M. G. Berg began interim service at Twin Valley, Minn., Sept. 1. He will continue as a part-time student at Concordia College, but will live at Twin Valley.

The Rev. John N. Skepstad, for three and one-half years associate pastor of United Church, Grand Forks, has begun his new ministry as associate pastor of Trinity Church, Parkland, Wash., the Rev. Erling Thompson, pastor. The **Rev. Marvin A. Johnson,** Clam Falls, Wis., is the new associate at United. Senior pastor is the Rev. John P. Gaardsmoe.

The Rev. Lloyd Svendsbye, assistant pastor of Our Saviour's Church, Minneapolis, was tendered a farewell reception by the congregation August 12 and received a gift of money in recognition of his services during the past year. Since the departure of the senior pastor, the **Rev. Alf M. Kraabel,** now secretary of the Department of Inter-Cultural Outreach of the National Lutheran Council, Pastor Svendsbye has been acting senior pastor of Our Saviour's. He resigned to become assistant director of the Assembly of the Lutheran World Federation.

The Rev. Asbjorn Skram, a pastor of the Church of Norway, preached in First Church, Havre, Mont., the **Rev. Rolf G. Hanson,** pastor, August 12. One of the sermons was in Norwegian, the other in English. Pastor Skram was visiting a brother, Alf, a Montana rancher.

The Rev. Harlan O. Peterson, Edmore, N. Dak., has accepted a call to Trinity Church, Cass Lake, Minn. He will begin his new work in September.

DISTRICTS

Southern Minnesota

Austin, Minn. Fifteen young people were graduated from the high school Bible department of Red Oak Grove Church, near here. The Bible department in this rural congregation numbers more than 50. Two earlier graduates have entered the service of the Church, Miss Evelyn Johnson, missionary to the Sudan field; and Miss Rose-Mary Ulland, parish worker in Torrance, Calif. The Rev. Neal S. Johnson is pastor of Red Oak Grove Church.

St. Louis Park, Minn. Westwood Church, the Rev. Norman L. Nielsen, senior pastor, is adding an administrative assistant to its staff, in the person of Mr. Arnold Nesheim. His areas of service will include stewardship, building control, visitation, and office management. Mr. Nesheim is a graduate of St. Olaf College.

South Dakota

Bryant, S. Dak. On August 5, eleven adults were received through confirmation into membership in Americ theran Church, the Rev. H. J. Pe pastor. Six others were receiv transfer.

ANNIVERSARIES

The four congregations of the **N. Dak.,** parish celebrated their anniversaries July 14-16. The R P. Nordmark is the pastor. Confi reunions in all churches were Saturday evening and festival s Sunday. The following visiting participated: District President Tallakson, Fargo; N. Astrup L Decorah, Iowa; O. M. Langel Chicago; G. W. Mathre, Oslo, S. C. Simundson, Mohall, N. and H. C. Nordmark, Margo, Canada.

Christ Lutheran Church of Colorado, celebrated the fiftieth versary of its organization on J 1956. Guest speaker at the anniv worship service was the Rev. Ha Gregerson of the radio program "Lutheran Vespers." In the aftern review of the church's history wa en. The Rev. Fred Damgaard o terville, S. Dak., a former pastor Pastors A. A. Nelson of Denve the Rev. Joel Swiggum of The spoke on behalf of the circuit. church is one of the oldest, if n oldest in the Denver Circuit. The Herbert C. Hanson is the pastor

Rainbow Valley Church, one o congregations of the Ray, N. Dak ish, celebrated its fiftieth anniv July 21-22. At a confirmand re Saturday evening and at the f worship Sunday morning, the Re G. Gilbertson, Reynolds, N. spoke. Others taking part include Rev. Percy Ensrud, Alamo, N.

SPECIAL NOTICE

Because of an unusually heavy construction program in Home Missions churches being established at this time of the year, we welcome more investments in Home Mission Trust Certificates. Please read the ad on the inside back cover.

Philip S. Dybvig
Executive Director
Board of Home Missions

half of the Williston Circuit; and
. B. Nervig, Williston, on behalf
district. The pastor is the Rev.
Holbeck.

85th anniversary of the **Utica** elical Lutheran Church, Utica, was celebrated Aug. 3-5. The is the Rev. John E. Midtling, terling. Speakers included a for- astor, the Rev. J. A. O. Lien, f Madison, Wis.; the Rev. R. M. ensen, Soldiers Grove, Wis., pres- of the Vernon Circuit; and the H. A. Lindberg, De Soto, Wis. led in the festivities were a con- d reunion in which members of th anniversary class (1906) were ed. New pews for the church dedicated at the anniversary fes- service.

tennial anniversary observances **Lewis Valley Congregation,** Hol- Wis., were held during the week y 22-29, under the theme, "A ry Under God." Youth Night eld July 22, when Pastor N. R. astad of Cashton, Wis., grandson former pastor, was guest speaker. Ivar Sandberg, the late Pastor Berrum's daughter, spoke to the s Night program July 25. Holy nunion was celebrated on July ith Pastor Milo Brekke, La Crosse, delivering the sermon. The two r pastors who brought the mes- on Centennial Sunday, July 29, Kenneth Torvik, Eagle Grove, and E. T. Anderson, Chippewa Wis. Twelve pastors have served Lewis Valley Church these first red years. The Rev. Winston is the present pastor. Lewis Val- ngregation was organized in 1856 astor H. A. Stub, who lived on Prairie near Westby. Four con- tions were begun in four valleys e same time. Lewis Valley's share e pastor's salary in 1856 was only nd by 1914 it was $200. In 1955 s Valley withdrew from the Hol- Halfway Creek parish to realign the Mindoro Church, which was rly in the West Salem parish.

UARIES

Mrs. Neil Kittlesen

s. Neil Kittlesen, a graduate of laf College, class of 1955, and a er of the St. Olaf Choir which d Europe, was fatally injured in to accident in Germany on July 5. husband, also a graduate of St. suffered a fractured knee in the ent. Mrs. Kittlesen was the young- aughter of the Rev. and Mrs. O. A. Olson, Maynard, Minn. She was married in Orleans, France, August 17, 1955, where her husband was stationed as a member of the Armed Forces. The couple were to have returned to the United States in August of this year, at which time Mr. Kittlesen completed his term of service. The fatal accident occurred as they were returning from a trip to Norway.

Funeral services were conducted at Maynard July 20. The Rev. Milo Lee, Renville, Minn., officiated. The Rev. G. B. Odegaard, Northfield, preached the sermon. Dr. C. M. Granskou, president of St. Olaf, brought a greeting. A second service was held at Frost, Minn., the following day, the Rev. M. A. Bagne officiating and the Rev. Richard L. Peterson preaching. Burial was in Lakewood Cemetery, Minneapolis. Memorial gifts totalling more than $500 will be used for a memorial in the chapel of the new girls' dormitory at St. Olaf.

Mrs. Ivar Havneros

Mrs. Ivar Havneros, wife of the Rev. Ivar Havneros, died in the Story City (Iowa) Hospital July 27, after a long illness. Her age was 83. Services were conducted in the St. Petri Church, Story City, and later in First Church, Mabel, Minn., which Pastor Havneros served for 28 years. Burial was in the cemetery at Hesper, Iowa. Mrs. Havneros is survived by her husband, four daughters, a foster son, 11 grandchildren, and 14 great grandchildren. Pastor Havneros will return to California with his daughters.

ANNOUNCEMENTS

Our Savior's Church, Mercer, N. Dak., will celebrate its 40th anniversary on Sunday, Sept. 9, with services at 11:00 and 2:30. Evangelism meetings will be held, beginning Sunday evening and continuing through Thursday.

Arendahl Church, Peterson, Minn. celebrates its centennial Sept. 7-9.

For Sale. Electric organ blower, 1/6 horsepower. $35. Write Mrs. Halvor Olson, sec., Our Savior's Lutheran Church, Elroy, Wis.

Wanted, 100 Concordia hymn books (music edition). Please write Roger K. Fredericks, 5339 Kalanianaole High way, Honolulu, T. H.

For Sale. Baldwin organ, model 5. Two full keyboards, full AGO pedal board with 32 notes. 40-watt output, large enough for most churches. Four years old, in perfect condition. Will sell for around $2,500. Write **Lutheran Herald.**

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

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160 acre, grade A farm, central Minn. 110 acres open. Close to schools. Good farming area. Modern house, furnace, newly built-in cupboards and bath. Very good buy for $17,000. 477-1A

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A 40-page booklet that can help the Christian recognize the false teachings so that he cannot be misled by what may appear to be sound.

Dr. Mueller has not tried to cover the whole field of the cult's teachings in this booklet. Rather, he shows that the Jehovah's Witnesses deny the fundamental Christian truths. They are so opposed to the true teachings of Holy Scriptures that those who accept their tenets forfeit the everlasting salvation which Christ in the Gospel offers to all who believe on Him.

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129 acre farm, 60 acres open. Grade A farm. Close to tar road and schools. Modern house. Good farming area. Central Minn. Price—$14,000. 477-2A

160 acre farm, very good soil, complete set of nice buildings. 80 acres open. Close to tar road and schools. Price—$13,000. In central Minn. 477-3A

132 acre dairy farm, western Minn. Good bldgs., 3 mi. from town, on school bus, mail and milk route. REA. Priced to sell. 477-4A

280 acre farm, completely modern. Phone and REA. In Lutheran community, Grant Co., N. D. 160 acres under cultivation. 477-5A

640 acre grain and stock farm, Wells Co., central N. D., ½ mi. from town. Rural mail route. Buildings in good condition. Plenty of water. $60 per acre. 477-6A

Businesses

General store, 36x80, postoffice in store. In business since 1915, now retiring. 5 bedroom modern house, garage, gardenhouse, landscaped yard. Grade school and Lutheran church. Located in Williston, N. D. oil basin, Sheridan Co., northeastern Montana. Will consider trading for modern house in Ozaukee Co., Wisc., or Goodhue Co., Minn. 477-7C

Fairway Food Store in western Minn. community. Good opportunity for Lutheran couple. Small investment. Owner selling to devote time to other interests. 477-8C

Going grocery and meat department, fully equipped. Grossed $70,000 last year. Total price $10,000 inventory included. Montana county seat town, Yellowstone Valley. Rent reasonable. Cash. 477-9C

Grocery, complete line, 12 ft. refrigerated case, 8 ft. frozen food case. Good location, Lutheran community in western Wisc. ELC church, large high school. Apartment available over store. Ideal for couple. 477-10C

Hardware store, north central Iowa, population 500, strong Lutheran community; good school, natural gas, city water, only store in town. Good volume, clean stock; rent or buy building. Bottle gas business may be available. 477-11C

FOR RENT

South Dakota farm in a Lutheran community to someone who loves farming. Good road. Crop-livestock lease. Small modern house. 477-12A

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Luther Seminary senior and wife like 3 room apartment with bath Anthony Park or Como Park area Paul, beginning September 1.

POSITIONS WANTED

Christian woman would like church keeping position. 9½ years' experien

Wife of seminary student desires parish work or position working w dren. Graduate of church college. I parish work and social work ex Available immediately.

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Licensed hospital administrator change. Would prefer 50 bed hos larger.

Single man, 60, no bad habits, poultry farm work or chores and on small farm. Some experience.

HELP WANTED

Wanted: A dinner cook for a cafe a Minneapolis Christian college.

Woman wanted to care for elderly in southern Minn. city. By Septembe

Elderly widow, not invalid, wishes woman companion to share her h small town in Grand Forks Co., N. drive her car.

Middle-aged woman wanted as com to widow in town, modern good hom central Minnesota. References exchan

Middle-aged woman wanted as com and helper in comfortable, modern C home. 2 adults. 2 blks. from ELC ch SW Minneapolis.

Widow, 48, would like nice woma panion. Share expenses and beautifu in central Wisconsin; 10 mi. to near road, 3 mi. to Lutheran church.

Parish Worker wanted to serve th in young congregation in delightful s California.

Director of Parish Education with sponsibility for Sunday school progra large church in north central Iowa. commensurate with experience and sibility. Apply by first letter: State ground, education, experience.

Caseworker. Minimum 2 years g training. Experience desirable. Salary $5,400. Increment $180. Lutheran sta child welfare agency. Montana.

Child Welfare Director for Luthera wide child welfare agency in M Minimum 2 yrs. graduate training, yrs. experience including some sup desirable. Salary: $4,800-$6,000. In $180. Psychiatric consultation availabl erous personnel practices, social securit day week, ideal country for hunting, boating and skiing.

Case aide—young man with colle gree. Interesting work in progressive with good standards. Will aid graduat in social work after two years of ment. Write for details about job and care program. Northeastern Iowa.

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ars (5 to 10 recommended)
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r Trust Certificates for Congregaonal Building Funds

NOTE: Make checks payable to THE EVANGELICAL LUTHERAN CHURCH. The Certificate may be made out to two parties in such a way that in case of death of one the money upon maturity is paid directly to the other by using the following form: "John Doe and Mary Doe, joint tenants, or the survivor of either." We recommend investments of from five to ten years.

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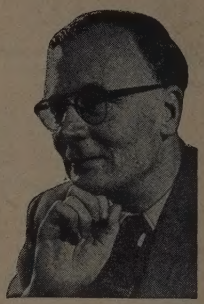

Translations by J. B. Phillips

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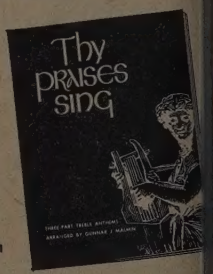

by Gunnar J. Malmin

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Professor Malmin has selected hymn tunes a texts from the forthcoming common Luther Hymnal as a basis for many of the arranc ments, several of them not previously availa for treble voice groups. Also included are t original numbers and some of the more unusu folk tunes.

All are arranged in excellent anthem st and may be sung either a cappella or acco panied. A chorus or trio of ladies' voices w find this to be excellent repertoire material.

CONTENTS: The God of Abraham Praise — Childr of the Heavenly Father — O Come, O Come, E manuel — How Far Is It to Bethlehem — The Morni Star — Ancient of Days — Ah, Holy Jesus — All Glo Laud and Honor — O Joyous Easter Morning — Jesus, I Have Promised — Lord, I Wish to Be T Servant — Jesus, Refuge of the Weary — This Is t Day — While Thou Art Young — Heavenly Spirit — T Is My Father's World.

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